

Please return Lula H. Ferguson

Living Water

For the Deepening of the Christian Life and the Evangelization of the World

J. O. McCLURKAN, Editor
Volume XXXII.

NASHVILLE, TENNESSEE, JUNE 6, 1912

\$1.00 a Year in Advance
Number 22

REVIVALS AND THEIR LEADERS

BY FANNIE CLAYPOOL.

CHAPTER I.

With every great religious awakening there has come the man providentially reared, divinely called, and anointed of God to be the leader; and around him have clustered the kindred spirits designed as helpers. All down the annals of sacred history there is the record of revival times. All nations and all peoples have been the recipients of these awakenings. Even heathen countries have shared in these religious upheavals, and in most instances they have wrought change in some way, to what extent is not known, as so much of their history remains silent.

But it is to Christianity that these awakenings have been made most vital, and of which they are supremely characteristic; in fact in the history of the Church no other thing has been so strikingly apparent as the periodical recurrence of revivals. And why not, since it is in these awakening times that God pours out His Spirit in a marked manner, causing a real passion of repentance to possess the people, and impelling large numbers who have been dead to the truths and realities of spiritual things to be so awakened that worldliness slips away and a new zeal takes possession of their being because a new vision has burst upon their sight and a new joy animates their purpose.

These movements are frequently limited to certain sections, but sometimes they sweep over an entire country and absorb the attention of the mass of the people. The spirit of God searches out even those who do not attend the services, and often they are caused to turn from the old life.

These spiritual waves are a striking revelation of the fact that God is not unmindful of His creatures; but that He is constantly working for their highest good, and for their complete deliverance from the

power of Satan. They are also evidence of the fact that in man there are spiritual instincts that may long lie dormant, but by and by vindicate their supremacy.

With the advent of Him who bore the sins of the world, and on Calvary made a full atonement for the people, there was ushered in the dispensation in which Jesus was to be the "mediator of the new covenant," and the Holy Spirit was to be present to convict of sin, and to show a more excellent way. The heralds of the Cross began to go forth to publish the tidings that had fallen from the Master's lips as He had met the people and talked to them of the way of life eternal.

As they went there was a response in the hearts of the listeners, because there was in the message that strange power of the supernatural that rivets the attention of men and binds them on to a changed purpose and to a new life. The record says that "There were added to the church daily such as should be saved." This mighty, unconquerable truth swept on amid the terrible ordeals of the great persecution. No Roman emperor could stamp it out, not even the cruelties of a Nero could



THE APEIAN WAY.

dampen the ardor of these souls into whose being there flowed the life divine, and whose decisions were determined by the over-mastering power of the infinite love that towers above every finite love and gave, even to life itself, that His followers might triumph in dungeon, at the martyr's stake, and when "sawn asunder."

Throughout this period when the fires of persecution burned so fiercely the Church had its leaders. God never fails to find the individual to whom He can entrust the work of his kingdom. Doubtless He finds many who, through unwillingness to yield fully to

Him, to bear his name, and to wear the soldier armor are robbed of the privilege of service, thus losing the richness of character, the fullness of joy, the abundant reward following as the heritage of the warfare.

But in this trying time when to be faithful to God called for the best that the Divine could summon in the human there shone out like diamond settings in the darkness of the times a constellation of rare spirits. There was Polycarp, who sat at the feet of the Beloved Disciple and from him, no doubt, learned many of those precious truths committed to John as he leaned upon the bosom of the Master. This aged saint was hunted like a wild hare upon the mountain, was arrested because he refused to try longer to escape, and when required to curse Christ he replied: "Six and eighty years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and my Savior." Refusing to renounce the faith, he was burned to death in a most cruel manner. There was Justin Martyr to whom the Church is indebted for his writings; there was Cyprian, bishop of Carthage; and Sixtus, bishop of Rome, with others who calmly suffered martyrdom, not deploring their fate, but rejoicing in Christ.

Battles were fought on many firing lines. The Church grew in numbers and in power until it culminated in the papacy. With the increase of power there came, as there frequently does, the increase of the world-spirit. Spiritual motive was lost from view in the more intense desire to gratify the baser appetites and passions. One historian declares that most of the popes of the tenth century lived more like monsters than like bishops. With such an example the lower clergy showed no greater regard for their sacred office. The people languished, sunk into rank superstition—the slaves of ecclesiasticism.

But the history of revivals shows that even such times of spiritual deadness have definite limits, and it was strikingly true in this instance. God seems to have set a boundary to the apostasy of His Church. It is a law of the natural world that when the night is at its darkest, dawn is approaching. Sin may hold high carnival, but it never gains entire possession of the battlements. The truth of Calvary has always been preserved amid the wreck of iniquity; and as men's hearts grow sick with the weight of evil, God brings forth the man prepared and anointed to direct the sin-sick soul to the fountain opened in the House of David for sin and uncleanness.

How beautiful is Divinity illustrated when it is remembered that this man is ever and anon the incarnation of the issue. There is embodied in him in the most ardent intensity the longings of the day; thus has he the power to give visibility to even the faint desires of men making every mystery of experience so comprehensive that his very personality stamps him as the leader of the hour.

Such a man came to bless the world in the person of Saint Francis of Assisi. With the beginning of the thirteenth century there could be seen in the eastern sky the faint streakings of morning light. Men were beginning to rouse from their long slumber. Restless souls sought to still the inward turmoil, and

God—never forgetful of His creatures—provided the man to step into the breach and lead them out to victory. He was pre-eminently the saint of the Middle Ages. He was the son of a wealthy cloth merchant, Bernardone of Assisi. While the father was away on an extensive journey to the various cloth markets this son was born. The mother had him baptized, by the name of John, at the font of San Rufino—the font where, from that time to the present, all the infants of Assisi have been baptized. But on the return of the father he changed the name of the son to Francis.

These cloth merchants who journeyed from place to place, were the carriers of new ideas. Thus unconsciously, this father was implanting religious truths which lay buried in the mind and heart of the boy, but in after years were quickened into life by the touch of the Holy Spirit.

Conforming to the customs of the times and becoming imbued with the spirit of the festivities of the day, this young man conceived the idea that dissipation was one of the distinguishing features of nobility, hence went into excesses of revelry. But the life of a gentle, modest mother was so impressed upon him that amid all these scenes he never indulged in an indecent utterance. She firmly adhered to the conviction that her son was destined to be a great man, and to accomplish great things in the world.

Though Francis went from feast to feast, and from pleasure to pleasure, his heart was not entirely closed to pity nor to good. He saw the poor and hungry and often gave them all the money he had about him and even his clothes. One day when he was very busy in his father's shop a man came in begging for charity in the name of God. Francis lost his patience and very unkindly turned the man away; but he quickly reproached himself for his harshness and said, "What *would* I not have done if this man had asked something of me in the name of a count or a baron? What *ought* I not to have done when he came in the name of God? I am not better than a clown." He left his customers and ran after the beggar.

He enlisted with his countrymen in a struggle for independence. They were defeated and he was taken prisoner and kept in captivity for a year, during which time he was never heard to wail or lament, but was always cheerful. When released he plunged into his former life of dissipation to such an extent that he became seriously ill. For weeks he seemed in the very embrace of death, and this physical condition changed the current of his thoughts and brought to his life a moral change.

With returning strength he sought the solitudes where the beauties of nature beneath an Umbrian sky lent peculiar beauty; but these charmed surroundings brought neither the thrill of health nor the rest of soul for which he longed. Smiling nature spoke to him a message of sadness. There came to him a discouragement more painful than physical illness. The emptiness of his life appeared before him; and in this quiet place "he was terrified by his own solitude—the solitude of a soul in which there is no altar."

He was much alone. An intense conflict seemed to be going on within, but his face was turned toward

the King. One day when with his friends they discovered that he was gone, and after searching, they found him out in the silence wandering in reverie. One of them said, "He is in love." Francis said, "Yea, I am thinking of taking a wife more beautiful, more rich, more pure than you could ever imagine." This reply marked a change in his life. At last he had gotten the thought of being wedded to the Christ. This marked a crisis in his life. The tide turned into a new channel, leaving forever the old course. A new and deeper life had begun. In a wayside chapel, where he was wont to retire to pray, he was kneeling one day in agony of soul. As he cried to God to shed divine light into his being he looked up and seemed to see the eyes of Christ fixed upon him in tender love. His spirit leaped to embrace the Savior. From that hour his heart was transfixed by the love of Christ.

His friends not understanding his new life denounced him as crazy, even his father became embittered. When he saw his son giving his money to the poor and repairing churches, his wrath knew no bounds, and he disinherited him. This did not check the religious ardor of the young Francis. He returned the money and clothes given him by his father and left home to beg bread from door to door. He said, "I now wish to obey God." He gladly became wedded to poverty and was faithful to his bride. While some declared him mad, others recognized the fact that there is a higher wisdom that always seems madness to the worldly, the self-centered, and the pleasure loving.

One day while in church, kneeling before the altar in prayer, he was seized and overpowered with a profound emotion. The Word was being read, "As ye go, preach, saying the Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers; freely ye have received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff for the laborer is worthy of his food." These words burst upon Francis as if spoken by God. His spirit leaped to embrace them in all their entirety of sacrifice, he

declared them to be his desire, and that henceforth they should be his daily, his hourly practice. He went forth praising God. To him the *call* had come. No deaf ear was turned. Thousands, doubtless, have heard the same words and turned away sorrowful, but to him they were as priceless jewels. The will had bent itself to the divine will, and the messenger of God—the leader for the hour went forth.

The next day he was preaching on the streets of Assisi, and from that day the Reformation began. Little did Francis dream that his thoughts and efforts were to be so far-reaching, and that there was being set in motion the sentiments and inspirations that were to unchain the Word of God, and to burst the prison walls of ecclesiastical tyranny. His message was one of repentance, and of magnifying the joy of the yielded life; but most potent of all was the personality of the speaker. His soul was flaming with love to God, and his absorbing desire was to cause others to experience the rapture that burned in his own soul. One who heard him said, "His words are like fire piercing the heart." His ministry met the needs of the hour because it was one of simplicity. He advocated the laying aside of forms, and back of the letter finding the spirit. The Holy Spirit, ever faithful, was passing over the land preparing the way; and when the revival came it passed from city to city and from State to State with exhilarated leaps and bounds. With this revival came the dawn of a new day in literature and art. The spirit of humanitarianism began to take rootage, and religion was once again made applicable to every-day needs and sorrows. With Francis evangelical simplicity came back to earth.

The last few months of the life of this saint were spent in suffering. His physical disabilities increased, but he met pain with cheerful resignation. His last days were most beautiful and approaching dissolution was greeted with a song.

The year 1223 marked the close of this most remarkable, Christ-like career.

Nashville, Tenn., May 30, 1912.

How Does the Holy Spirit Rule the Believer?

NOTES AT A QUESTION HOUR.

Q. How shall we account for wandering, and worried thoughts in prayer, and difficulties of expression?

A. Such difficulties you will find, not only in the beginning of the Christian life, but all along. Christ reigns in the centre of His redeemed ones, but it is still necessary for them to get a renewed mind. Many of God's children have not come into a strong inner life, because they have failed to recognize the forces outside of them, pressing upon the circumference; and they have not understood how to resist, and throw off the outer forces.

Believers learn how to receive the Holy Spirit in the centre of their inner being, then they are left without knowledge of the forces they have to meet in the outer world pressing on them. Hence what is in the "centre" cannot get out, because the centre spirit is locked up by the outer forces pressing upon them. It matters

not what they do, or how they pray, they are always more or less conscious of outer pressure. They go to pray, and find wandering thoughts. They ask: How am I to get rid of them? And they are told to pray; but the "thoughts" do not go. If, however, they were to recognize that these things came from the outer forces pressing upon the mind, then the attitude to take is resistance, and the believer should refuse them as belonging to another realm. As you resist, the Holy Spirit works with you, and they pass away.

Q. How does the Holy Spirit rule you?

A. Before conversion, the ruling power of life is self-will. After conversion the believer chooses to do the will of God. At this stage it is your desire for God to rule you. But how can He do it? and in what way? (Ans.: *By the Spirit enlightening us and guiding us, and our following Him.*) True; but when the Holy Spirit leads, and guides, and works in you to

rule you, which way does He do it?—e.g., Here is the mind; you want it ruled by the Spirit of God. Does He rule it apart from you? If so, you will be a machine. Through what part of you does He rule that mind? (Ans.: *Through the will.*) Yes, that is the important thing. The will is the helm of the ship in the life of the human being. The helm is small compared with the vessel it controls, but it is all important.

God does not rule the various departments of the "ship" apart from the helm. If He did so, then it would become an automaton. If you say God rules your mind, and you expect Him to rule it, apart from your co-operation, then you are a machine. But, in truth, God rules your mind by asking you to will the will of God for your mind. He co-operates with the action of your will in control of your mind, as you say, "I refuse all wandering thoughts in the moments of prayer."

Much evil has come through the will being passive in spiritual matters, when it is *required to act*. The obligation rests upon us to say "I will," and with that activity of the "I will," the Holy Spirit works for the doing of the will of God. If you said "I will" without the Holy Spirit, that would be self-will; but when you see that God rules the whole of your being through the active use of your will choosing His will, then it is not self-will, but "God that worketh in you to will, and to do of His good pleasure."

In this way the Christian life becomes simple. The Holy Spirit in your spirit brings His influence and knowledge and power to bear on the will, and to keep it in the will of God. You have wandering thoughts. Do you *choose* them? No, your will is really against them, for they hinder prayer, and are contrary to God's will. They are neither from God, nor do they lead to Him; they are not from yourself, for you do not will, nor choose them. Then they come from the opposing forces. Why not *close the door of your mind against their entrance*, and interference with your mind, and rely upon the Holy Spirit that this is done?

Q. *What is the meaning of a constant recognition of the working of the Holy Spirit with us?*

A. You are not always recognizing the Holy Spirit in words. He is there, but there must be always the ground-work of reliance upon Him as the Spirit dwelling in you, energizing you and co-acting with you as you choose to do the will of God. That will help you to live in your will, and you will find this attitude one strong point of victory over the powers of darkness. The purpose of evil spirits is to get your will passive; and if they succeed they can do as they like with you, for with your will passive you will yield to every play of impulse and feeling they can arouse in your outer being.

Q. *Then should we never pray for the Holy Spirit to come?*

A. Our twentieth century religious language is more or less divorced from the Bible. We have such an amount of phraseology that is not Biblical, and therefore it is misleading. If it is true that the ad-

mittance to the mind of one thought can govern the whole life, how serious this is! It is highly important that our language is brought into accord with the truths of God's Word. A sentence governs action. Pierce behind the words uttered to see what the people mean. If we were to read our Bibles more, and get saturated with the words of it, we should not use our own words so much. Such is the power of words that, perhaps twenty years ago a speaker may have used a phrase which sounded very striking to you, and you may have built the whole of your spiritual life since upon that remark. You have absorbed it unknowingly, and you call it a "view," or perhaps a "revelation." Why not absorb the words of Paul? It is safe for his words to influence your life, but it is not safe for the ordinary religious language of the twentieth century to govern it. If we were to feed more on God's Word until we even thought in the words of the Scriptures, we should be purified from present day phraseology, in which there is much which the enemy is using as an avenue for wrong meanings, which give place to the working of evil spirits.

The one great word used in the New Testament about our relation to the Holy Spirit since Pentecost is "TAKE"—take the Holy Spirit. You may ask the Holy Spirit to come, and not be in the right attitude for His coming. Your one part is to set your will in the direction of doing the will of God, and then "you shall know" (John vii. 17).

A similar attitude may be taken to the devil: you set your will against him, and hinder his working. You set your will for God, and God can work. Really, in the centre of your being you are simply *choosing* which you obey. A passage in James reads: "Be subject to God, resist the devil." You have the two things here: You become "subject to God" by the choice of your will. The two attitudes of will are in juxtaposition. You have not to find out which is which, before the act of your will settles it.

Therefore over every single thing that comes to you that looks questionable, ask yourself what is your *choice*, what is the attitude of your will towards it. Do you hate sin? Then declare this and have nothing to do with it. Everything depends upon the attitude of your will. Let the choice of your will be to have all that God means by victory. Declare that, and let the Lord work it out. The attitude of the will is of primary importance.

Its power depends upon how you use it. If you feel your will is weak, say, "Lord, strengthen my will to stand against this or that." Even the simple declaration of *choice* is tremendous in power against sin and Satan, i.e., "I choose to be Jesus Christ's, spirit, soul and body; I choose to have nothing to do with the devil; I choose to have nothing to do with sin; I choose to have nothing, but what belongs to Christ." Sometimes the conflict is so great you have to say it aloud, as "the word of your testimony" which overcomes the Accuser in all his attacks.—*The Overcomer.*

Prayer has the power of sanctifying life, because it brings God into life.—*Stopford Brooke.*



Hills and Valleys

G. L. MORGAN.

"The land, whither ye go to possess it, is a land of hills and valleys, and drinketh of the rain of heaven" (Deut. xi. 12).

We need the mountain top experiences from which to get visions of the Christ and look over the landscape or harvest field. We need places of communion with God. But how many of God's children are like Peter who was so pleased and blessed on the Mount of Transfiguration that he desired to remain there? I think sometimes the enemy accuses our God as he did when the servants of the King of Syria told the King that Israel's God was a God of the hills but not of the valleys. Too many times we let his sayings come partially true, at least with us. Read I. Kings xx 22-28.

When we are in a valley, no difference what its name, our God is ready to prove to those about us that He is there as well as on the mountain.

Let us look at a few of the mountains and valleys that a dweller in Spiritual Canaan will have as they go on in this country, and we shall see that they are both blessings and needful for our spiritual growth.

About as hard a mountain as we have to climb is Mt. Moriah—Sacrifice. Only by His grave could I have ever reached the top, but I have been able to name a number of cities or places "Jehovah Jireh" (The Lord will provide) since that time.

Another mountain is Mt. Sinai, where we learn His will, which we can never reach until we are willing to give up our will.

We read at Mt. Gerizim or blessing, and we have had many of them; and some of us have been in the Mt. of Transfiguration and know the way to Gethsemane.

It seems to me the mountains are preparations for the valleys. Jesus could no longer remain on the Mt. of Transfiguration, for He saw a heart-broken father, a tormented boy, and a perplexed little company in the valley and hastened to help them.

Come and let us take a walk through some of the valleys, and see how He has proven Himself God of them also. However, not too fast, dear reader. Before we enter this valley let me say no heart goes through life without going through this valley; and, if we have been dependent on Him and have trusted in His all-wise dealings, we have come out fitted to be more for Him than we could possibly otherwise have been. As we again in memory walk through it, may His rich blessing attend us.

It is the valley of Megiddo or Mourning and suffering. Ah, how softly we step in this place. We sit for a moment in this place, made ready by someone who knows we will need to be seated as we all alone with Him take a retrospective look. Thank you, dear Father. How much better we know you because of this valley. "That I may know Him and the power of His resurrection and the fellowship of His suffering" (Phil. iii. 10).

The valley of Berachah lies close by, and we will visit it at this time. Berachah means Blessing. This is lit up better than the other, and from this there are paths into all the other valleys and even a part of this valley extends into them all. Well, you know a part of this valley, no doubt. It is so extensive that it will take a life time to explore it, and new surprises await us on every turn.



"They go up, by the mountains, they go down by the valleys unto the place which thou hast founded for them."

Here before us is a rugged valley, great oaks, strong oaks, and a broad river with a swift current. Everything looks so strong. It is the valley of Decision. There are multitudes in it. Some enter very slowly and tarry a long time; but as it is only a waste of time and there is usually such a crowd, he had better move on.

The next valley is Reph-a-im (need). (Isa. xvii. 5). If you have ever been in this valley, you do not know what a mighty Saviour is yours. This includes every need for soul, spirit or body. Hear Paul saying, "My God shall supply all your needs, according to His riches in Glory by Christ Jesus."

By being often in this valley, our Father becomes more real to us. A thing He desires to do and prove Himself in this life. So many are willing to wait until the present life, where we need so much, is over, and receive from Him in the life to come when we will not need Him as we do now.

The valley of Siddim (Gen. xiv. 10) means defeat of the enemies of God. We will not go down into it, but may look from where we are and see the destruction of all that would dethrone our King.

Another valley where many are discouraged and made so weak that some of them never come out, is the valley of Vision, Perplexity, or Trouble. The enemy will try to make us believe that we are not in the Canaan country at all because we have to go into this valley; but we who have been there know better if we have not cast away our confidence, and gone by our feelings.

The valley of Achor is a very peculiar valley. To stand and look into it, we see only stones and the reward of Achan's sin; but if we have all God is able and willing to give us, we will have refreshing springs and find a door for Hope, and even sing in this very valley. Oh, how He can transform us and transform circumstances and surroundings through us!

The next valley is a very beautiful one, I love to look it over from an eminence and I love to live in it also. The name is "Eschol" (Fruitful). I am so glad we can take from this valley and make all the other

bring forth some fruit for our King. I love to carry the products out to others. So many have never seen much of the fruits that grow here. They are not on exhibition nearly as much as they should be.

Apples of love, grapes of joy and peaches of peace are the most prominent, but there are six other kinds growing here (Gal. v. 22, 23).

Well, perhaps you are getting weary, but before you go, let me give you a bouquet of flowers as a souvenir. Please wear it in a conspicuous place at all times. You will notice there are but two flowers but they are very precious. One of them is a rose and the other a lily. The rose grows on the mountain and is called the Rose of Sharon. The other is called the Lily of the Valley (Song of Solomon ii. 1). Jesus is represented by the Rose with its beautiful and fragrant life, and by the Lily with its purity and meekness. May we put on the Lord Jesus Christ as He will unfold Himself to us, in us and through us.

There is another valley that I might have spoken of that some of us will go into, but it is only a shadow, and He is there.—*Missionary World*.

The Blood of Jesus Christ

BY S. CHADWICK.

What do we mean by the blood of Christ? There can be no doubt that the shed blood of the Lord Jesus is the centre and core of Christian faith. Our Lord Himself declared it to be the only means by which men could find eternal life. He spoke of it as "the Blood of the New Covenant," by which there came the remission of sins and ransom from death. St. Paul speaks of it as the blood of God, by which He purchased and saved the people who became His flock. Through the Blood we are said to be redeemed, justified, cleansed, brought nigh, sanctified, and glorified. It is the propitiation for sin, the deliverer and sanctifier of the soul, the means and sustenance of life, and the power of God over all forces of temptation. No wonder St. Peter speaks of it as the "precious blood."

What are we to understand by this vital and central term? Understanding may not be necessary to personal faith that brings salvation, and we may assume that many receive the fact to the saving of their souls, who know scarcely anything of the how or why Christ's death can be saved. At the same time, it is not the fact of Christ's crucifixion, but the inner nature of the fact that brings salvation. God asks for the love of the mind as well as the heart. It is useless to say we have to do with the fact and not the reason. The saving efficacy is in the reason, and the effectiveness of faith is in the interpretation. It is in understanding the fact that the Cross becomes a Gospel and faith a saving power. Faith rests not upon the mere fact of a crucifixion, but upon the revealed fact upon the Cross of Christ, it must be assured of the validity of its claim and the reality of its power. It has a right to know why the blood of One who died a criminal's death should atone for sin, and how such a death can bring life and cleansing, reconciliation and

sonship to alein and sinful souls. There will always be depths that remain unreached, but that is no reason for not seeking to know. The scriptures do not hide the fact that there are mysteries too deep even for Angels, but neither do they hesitate to make known the source and secret, object and power of redeeming grace. Knowledge of God's ways will strengthen faith and contemplation of His reasons deepen reverence. The "therefores" of grace bring kidnappings of love and foretastes of glory. No man need be afraid to damage his soul by using his mind.

THE MEANING OF THE BLOOD.

The New Testament content of the phrase must be interpreted according to its Old Testament meaning. The Old Testament order of life was very jealous of blood. It fenced it about with solemn commands and terrible penalties. Blood was the sacred fountain of vitality. It was prohibited to man and reserved as an offering to God. It was so sacred that the law demanded the blood of the man who shed the blood of another.

The great passage in Leviticus xvii. 11 interprets its meaning, "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." A study of this statement makes plain several important points: (1) The sacrifice is God's provision, not man's oblation; and therefore not the procuring cause of grace, but its result. (2) The effective element was not in the suffering of the victim, or in the fact of death; but in the offering of life. (3) The sacrifice was sacramental; it was an outward symbol of an inward reality: "for your souls." It was not independent of the attitude of the soul. The blood was not shed that the victim might die, but the

body was killed that the life might be released. The dead body was not offered to God; but the blood in which was life. It was not slain in the shedding. It was living blood, its life, though separated from the body it had quickened. The shedding of the blood is always sharply distinguished from the offering and sprinkling. Death was the work of sin, the redeemed life was life surrendered and possessed of God.

THE VIRTUE OF THE BLOOD.

It follows that there is no virtue in the blood as such. Judaism lost the reality in the rite, and regarded the blood of the sacrifice in itself as an atonement. Against this materialized and ritualized religion the Prophets were in constant protest. Isaiah coupled the unspiritual offerings of the Temple with the abominations of idolatry. Where there is no reality in the soul of him who presents the sacrifice: "He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth incense, as he that blesseth an idol." Divinely appointed ordinances become idolatry when the soul is not true.

Neither does the virtue of the sacrifice lie in the suffering of the victim. Suffering may be a condition of sacrifice, but it is not sacrificial. Atonement is not a satisfaction for sin because it bears an equivalent of pain. The death of Christ is not the endless torment of Hell compressed into the agony of one life. Certainly the atoning virtue was not in the physical sufferings of the Sacrificial Lamb. The appeal to emotion excites pity, and kills spirituality. It was not the physical death any more than it was the material blood that made the death of a victim the sacrifice of God. The blood shed was life poured. It was not the final agony of death, but the ultimate surrender of life. He gave "Himself." As He faced the Cross He spoke with the conscious power of lordship. "No man taketh My life from Me, I lay it down to Myself; I have power to lay it down, and I have power to take it again." In the one Sacrifice for sin the blood is the life. What we mean when we speak of the blood of Christ is what Isaiah said, "He poured out His soul unto death." The sacrifice of blood is the sacrifice of life. The blood is the life. It stands for the whole being. It is the obedience that demands the entire and absolute surrender of the whole life. The Epistle to the Hebrews sums up the whole matter when it speaks of the blood of Christ being the offering of Himself through the eternal Spirit without blemish unto God (Heb. ix. 14).

THE POWER OF THE BLOOD.

Jesus Christ's blood was not shed in the Temple. He "suffered without the gate." His death was not a temple ritual, but a criminal execution. It was a civil penalty, not a religious ordinance. The power is not in the manner of the death, but in the sacrifice of surrendered life. He willed to die, and as it was for man's sin He died, the Cross is the fitting altar for His atoning death. "He died for our sins." That is the central fact of the Cross. It was not a martyr's steadfastness, but a Redeemer's ransom. There is no escape from such terms as "propitiation" and "atone-

ment." Man was alien, and Christ died to bring him nigh; an enemy, and Christ's blood brought reconciliation and made peace. The Cross reveals the righteousness of God. It is meaningless apart from His Throne. The utmost care should be taken lest the symbol become a fetish, and the Blood a covering instead of a cleansing; but there must be no shrinking from the interpretation that sets the Cross in the light of God's holiness as well as His compassion. His throne is our Sanctuary, and the security of our Faith is in this: "Through the redemption that is in Christ Jesus: whom God sets forth to be a propitiation through faith, by His blood to show His righteousness . . . that He might be just, and the Justifier of him that hath faith in Jesus."

All the blessings of the New Covenant come through the blood of Christ. We are redeemed by His blood. We are reconciled through the blood of His Cross. We are cleansed by the blood. We have boldness of access unto God, in virtue of the blood. The redeemed before the throne have all been made clean through the blood. The victors who have come off more than conquerors overcame because of the blood of the Lamb and because of the Word of their testimony. There is cleansing for all sin in the blood of Jesus. There is power in the blood. The cup of our fellowship is communion with the blood of Christ. It is a sacrifice and a baptism. The blood of Christ saves by communion. His blood is poured forth not only in death but in life. He who gave Himself for us gives Himself to us. Our fellowship is one. Blood answers blood. As He loved we must love, and as He gave we must give. There is no redemption but by blood.

A GOOD LAND.

If you have never lived in the Canaan of perfect love, move over! Here is what is promised: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee" (Deut. 8:7-10).—*Joy Bells.*

The importance of missionaries abroad being sustained in prayer by Christians of the home land is vividly emphasized in the following testimony of James Gilmour who labored so faithfully among the Mongolians: "Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose."—*Exchange.*

Kind looks, kind words, kind acts, and warm handshakes—these are a secondary means of grace when men are in trouble and fighting their unseen battles.—*Dr. John Hall.*

LIVING WATER

Published weekly at Nashville, Tennessee, 125 Fourth Avenue, North
by the
PENTECOSTAL MISSION PUBLISHING CO.
(Incorporated)

J. O. McCLURKAN - - - - - Editor
JNO. T. BENSON - - - - - Business Manager

Entered January 3, 1903, at Nashville, Tennessee, as second-class
mail matter, under Act of Congress, March 3, 1879

ONE DOLLAR A YEAR IN ADVANCE



"Only a day at a time! There never may be a to-morrow,
Only a day at a time, and that we can live, we may know;
The trouble we cannot bear is only the trouble we borrow,
And the trials which never come are the trials which fret
us so."

THE OTHER SIDE.

In the parable of the good Samaritan there is a very suggestive phrase "the other side." The priest and Levite both passed the man lying in the road wounded and half dead taking the other side, that is they went around him. They chose a road that would lead them away from the need. This has ever been the popular route.

What matters though the under-world is crowded with harlots and drunkards, the multitudes pass by on the other side. How few care, though children roam the streets unkept, many of them in a worse state than that of orphans, and institutions set for caring for such needy ones are overcrowded, and then that sad reply must be given to further applicants "no room," and some little bright faced child full of promise is sent back to the slums to add another layer to the stratification of slumdom.

A lady called only yesterday to see about getting three little girls into a training home for children of that kind. We said to her, "Nashville needs more orphanages and fewer autos," for even this city that boasts of its magnificent charities does not provide half enough room for the neglected ones. Rich men who might immortalize themselves and bring great glory to God by using their money in establishing institutions of this kind, continue to add farm to farm and building to building, choosing rather to die rich than to be their own executors, and build monuments more enduring than any marble shaft, and so the other side is chosen and they pass on leaving the poor fellow lying there forlorn and helpless. See the multitude of unfed and overworked men and women who are eking out a miserable existence preferring to struggle on thus, rather than go to the poorhouse, while the multitudes

pass by on the other side. Look at the factories. If they could only talk what tales they would tell. What a travesty on our boasted civilization. The pale faced hump-backed boys and girls who have literally grown up in these dark holes of sin beginning work at the break of day and staying until dark, dragging their weary limbs to some little shack called home, where crowded together in inhospitable quarters with no time to read and little time and disposition for thought and prayer, they are drifting on into eternity. These heirs of poverty, martyrs of modern civilization are drifting on into eternity, their praises unsung, their sorrows unwept, while those whom they have made rich by their ill requited toil pass by on the other side, and the church, the poor half blinded church is in many instances doing the same thing. The priest and Levite still draw their robes aside and take the other side of the road. If a sob from the world's heartbreak grows too loud they put their fingers in their ears and rush on, for the groan is seldom heard any longer. The cry of anguish over a lost and burdened world is seldom uttered. With the exception of a few devout souls here and there, the mass of mankind travel on the other side.

But thank God there are the royal few who, like the good Samaritan, stop and do what is within their power to alleviate the condition and supply the needs of the unfortunate. They are the ones who are continually going about doing good and in the other world they are going to outshine the sun. Wherever there is a need they are there to supply it as far as in them lies. Their good deeds are only limited by their resources. They have chosen the pathway that lies nearest to a suffering world. No other side for them. They live in the heart of suffering. Theirs is a ministry of pain, but from this womb of suffering is born a race of giants for God and in that day of reward, crowns will be given them such as kings never wore. Reader, which side have you chosen, the one nearest or the one farthest from suffering humanity? Are you running toward, or running from it. May the Lord keep us and suffer us not to be blinded by the devil as to the right path, but may we get further baptized into a sense of the world's needs and "fill up what is left behind of the suffering of Christ."

MYSTICISM NEEDED.

The weakness of ——— church is that it did not at its origin imbibe enough of the truth of mysticism, remarked one of the leaders of that denomination. The friendly criticism put us to thinking. Having had some acquaintance with the class of excellent people who compose that church, we at once recognize the force of the philosophic statement. The Bishop could have readily included others in the list of those who were crippled at this point, if he had so desired. Even the Holiness movement, with all its commendable features, is hindered by the same cause. What a loss it would be to the New Testament if the writings of John, the mystic, were eliminated. We do not mean that all religious movements should pattern wholly after mystics. This certainly would be unfor-

fortunate, but even the practical John Wesley was under lasting obligations to the bent received at Fetter Lane and other Moravian influences. Some deeper life movements have gone to extremes in dotting I's and crossing T's and lacking at those finer ethical points which constituted the strategic centers of influence. Though women in the house wear a dress free from all ornamentation, if they show a selfish spirit at the gate, the market man will be impressed by it much more than by their attire, for after all, it is what the spirit wears that tells most. Many of us excel in rigidity of statement with regard to doctrinal formula and come far short of suffering long and being kind. The putting of emphasis on inwardness, the stressing of the spiritual is the essential thing. The Lord Jesus never attempted to found any social order. He did not ally Himself with any of the secrets of the day. He gave little time or attention to their numerous fads, but devoted Himself to the enunciation of certain fundamental principles that would ultimately overturn and fuse what was good in time all into one vast religious brotherhood. Out of your inward parts should flow rivers of living water, said He, and did not the old prophet Ezekiel say, in speaking of the holy water, that wherever the river flowed everything lived. Credal statements are important and we would not for one moment be found among those who are so foolish as to ridicule them, but even doctrinal statements may become hard and unrelenting. Barren as the overhanging cliff, they need to divine the heart of things, and proceeding therefrom will be a breadth of vision and a depth of soul hitherto unknown. Books of this kind help us much. They steer clear of the rocks on which smaller vessels have foundered. The healthiest life of a soul grows like a tree from within. External are not so important. The vital forces are at the heart and from that center proceeds the flow of life. It shapes itself in symmetry and beauty.

Imbibing more of the spirit of the mystic would save us from a certain nakedness and poverty of thought. It has a vocabulary that touches all men for it is the language of the heart, therefore universal. The founders of certain sects drew around them persons like themselves, but the founder of Christianity draws around Him men of all types and classes, for He was both the universal man and God. Persons of John the Baptist type likened Him unto that heroic personage. Another with a disposition like Elijah saw in Him something suggestive of Israel's greatest prophet. One of the Jeremiah type discovered the same spirit in Jesus that denominated the life of him who was called to prophesy in the face of a dying nation. Why, because He combined in His wonderful personage all that the others possessed.

More of the brooding spirit, more of the profound reflective habit is sorely needed. The rattle and clatter, the noise, is all right in its place, but it will not atone for an inward lack. The mystic dwelt much upon the inner life. Perhaps he gave too little attention to the external, but working around the root of things as he did results in an abundant flow of spiritual life.

The apostle John says most about the philosophy of

spiritual life. He is continually drawing great lessons and giving urgent exhortations upon the indwelling of the Spirit. He wrote his gospel long after the others and doubtless in the long brooding that came towards life's evening, the Spirit revealed to him the mystical concept of salvation. It was to work from within, expurgating all that was unlike Christ until there was perfect joint union of the Divine. It is sometimes said that dispensational study tends to dryness of the soul. There is a subtle danger at this point, for in the contemplation of the sublime frame work and massive machinery of Jehovah in the earth, there is danger in becoming absorbed to the neglect of the introspective, but this is all safeguarded by combining dispensational teaching with the mystical habit, namely recognizing the Divine indwelling and working therefrom in a practical way. Suppose you do awake some morning with that feeling of *dryness* in your soul. Begin to realize at once that Christ dwells in you by the Spirit and although your heart may not warm up instantly, just continue to feed your soul upon this truth and in a short time there will be a delightful warm sensation arising from within and you will have found a recipe for dull and dry seasons. We may not always rejoice in our feelings, but we can rejoice in the glorious facts of the gospel. The mystic had a well watered garden within. Herein was his storehouse of spiritual supplies. Proceeding from this standpoint he was less liable to give away to sudden depression or to become discouraged with a permanent disability. A larger mystical insight would supply the holiness movement with a very greatly needed endowment, namely that of a spiritual life as broad as the operations of the Spirit Himself and as profound as the spirit of the Lord.

Another encouraging thing connected with this truth is the fact that persons who become thus fortified in the things of God are far less liable to drift back into the world, for they have an anchorage deeper than that usually found and therefore live a larger, richer life. The mind that has a mystical turn and the heart that has a mystical vision can benefit more people than those who lack in this equipment. We insist upon absolute fidelity to the truth, but we also insist that this in many cases is defeated by a narrow dogmatic statement. The truth is bigger than any man's interpretation of it. The character of God extends out beyond the limit of any human conception. There are basil truths that lie upon the surface of things concerning which there is no room for divergency of opinion, but the man who looks on the great field of truth and is continually brooding therein, will live a forceful, versatile and influential life of ever expanding beauty and wealth of soul.

Alas, how often have we heard the same stale phrases and the same cant utterances and listened to the same poverty-stricken sentences, the same worn-out expression, the same decaying experiences until we have cried out for real life. Something like "a tree planted by rivers of waters which bringeth forth its fruits in season, whose leaf does not wither and whatsoever it doeth shall prosper."



EDITORIAL COMMENT

HOW TO PRAY.

We read that His disciples came to Him and said, "Lord, teach us to pray." It is not recorded that He taught them how to preach. I have often said that I would rather know how to pray like Daniel than to preach like Gabriel.—*D. L. Moody.*

Prayer, however humble, can never be outranked by any other means for the propagation of the truth. To pray well means to do well, and to do well pleases God, and to please God means to work with Him, and they who work with Him will be continually going about doing good.

POWER.

There are four different planes of power—the lowest is the physical, above that is the mental, above that is the moral, and above all is the spiritual. It is only when the man moves on the spiritual level that he has power with God, and has power over unclean spirits. It is because too many Christian workers today are content to live upon the intellectual level, or upon the moral plane, that their work is impotent to touch the mighty stronghold of Satan. The first question, therefore, to put to every Christian worker is: On what level are you working, on what level are you living? For if you are speaking on anything less than the Spirit level, know that your life will be largely a failure.—*Rev. F. B. Meyer.*

Some people crave political power, others intellectual, others social, and many desire financial power, but spiritual power is the one thing needful.

VITALITY OF THE TRUTH.

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God will surely repay you in His own way and time.—*Charles Kingsley.*

Truth is vital. It is the only safe thing to turn loose in the world. One need have no fear of what will become of it, for

"Truth crushed to earth shall rise again,
The eternal years of God are hers.
But error wounded writhes in pain
And dies amid her worshippers."

Any good deed is bread cast upon the waters. It is often the case that there are no visible results, but results there are nevertheless, for no tear was ever shed, no prayer ever offered or effort made in behalf of the truth that did not make the world better by setting in motion moral and spiritual influences that will make it easier for others to do right.

THE LIBERAL SOUL SHALL BE MADE FAT.

It is not an arbitrary decree, but an effect following a gracious cause. If there were no other results at-

tending the generous giver, the blessing reacting on the donor would amply compensate for every self-denial. In fact, we can do no good deed without being made stronger. Those who do right are building an imperishable structure, and those who do wrong are destroying themselves step by step so as to ultimate in a final destruction. Sometimes the more wealthy intending to be generous will relieve the poor of all part in the self-denials necessary for the maintenance of religious activities. In this they do them wrong, for we have no more right to refuse a man the giving of his substance, be it ever so small, for the dissemination of the truth than we have to relieve him from praying. Suppose someone had stopped the poor widow on her way to the temple that day and said, we will pay for you, how much poorer the world would have been. As Jacob Riis says:

"Every once in a while I hear some one growl against Foreign Missions because the money and the strength put into them are needed at home. I did myself when I did not know better; God forgive me! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with your heathen at home."

"MORE THAN CONQUERORS."

What is it to be "more than conquerors?" I have heard many attempts to explain that famous phrase in the eighth of Romans, but never anything that satisfied me so well as when I read in a book of Dr. Mabbie's that when the devil brought about the death of Christ he practically destroyed himself—the Deicide was Suicide—that is, the crucifixion of the Lord Jesus reacted in judgment upon himself who had conspired to secure the death of the Lamb of God; that Christ, in dying, and "through death—destroyed him that had the power of death, that is, the devil, and delivered those, who, through fear of death, were all their lifetime subject to bondage." So when you love not your life even unto death the very efforts that the devil makes to intimidate you, and defeat you, react upon himself in a sort of new judgment. He does not vanquish you, but his own authority, and power, and rule are diminished; and so you become "more than conquerors through him that loved you.—*A. T. Pierson.*

"My God shall supply all your need according to His riches in glory by Christ Jesus." This is all inclusive. Whatever may be the difference of opinion among Christians as to the how of sanctification and the filling of the Holy Spirit there can be but one conclusion relative to the cleansing and keeping power of God, for "the blood of Jesus Christ His Son cleanseth us from all sin," and "He is able to make all grace abound toward you, that ye having all sufficiency in all things may abound unto every good work." Furthermore, to so equip you that you will be "more than a conqueror through Him" who loved you and gave Himself for you. There can be but one construction put upon these doctrinal statements so emphatically put, namely, that there is grace sufficient to enable one to be victor on any battlefield and to triumph over any difficulty. Praise the Lord.

Our Missionary Department for June

CHINA

The church of to-day is facing a new opportunity and a new responsibility in China, the greatest mission field of the world. Changed conditions have brought enlarged obligations. The recent revolution has not just put new officials in power without affecting a change in conditions, as some suppose; but there is a marked change in ideas of government, in methods of procedure, and in attitude toward moral issues.

One of the most hopeful signs of the times is seen in the character of the leaders who have to do with the reconstruction of affairs. Dr. Sun Yat Sen, while provisional president, protested against the killing of Manchus, on the ground that while it was according to Chinese custom, it was against Christian morality; and he said, "I am a Christian." He is also quoted as saying, "Our great hope for China is in the Bible and education." Yuan Shi Kai, who is at the head of affairs, is not a professing Christian, but has always been friendly to the missionaries and their work. His children were educated by an English missionary, and four of his sons are students in the mission college at Tientsin. One wing of the college he built at his own expense. He was the first man to substitute modern text-books for Confucian classics, and has been the leader in other vital reform movements. General Li, the military commander, has said: "Jesus is better than Confucius, and I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist missionaries, and the more we get to come to China the greater will the Republican Government be pleased."

The Attorney General is said to be a Christian. There is a prevalent idea that Church and State will be separated in the new Republic.

The enormity of the task is shown in the following statement: "There are more people in China than in the four continents, Africa, North and South America, and Oceania. Every third person born into the world looks into the fact of a Chinese mother. Every third man who toils under God's sun and rests under God's stars, is a Chinese. Every third couple given in marriage plight their troth in a Chinese cup of wine. Every third orphan who weeps through the day, and every third widow who wails through the night, is a Chinese. Put them in ranks joining hands, and they will girdle the globe ten times at the equator

with living, beating human hearts. Constitute them into pilgrims and let them march before you at the rate of 2,000 every day and night, under the sunlight and the solemn stars, and you will hear the steady tramp, tramp, tramp of that weary, pressing, throbbing throng for 500 years."

This is a stirring appeal for prayer and effort on behalf of Christendom. Will we not pray more for our sister Galloway, and her work in that needy field? She speaks herself of her needs:

Dear Friends: I have had a pleasant visit at Nashville, and now as I go to Chattanooga, North Carolina, and other places, I ask your prayers that hearts may respond to the call for help for money for our work in China. I am glad to tell you our schools are in session, but we are able to accommodate only thirty girls. We are needing at the present time to enlarge

our girl's schools. We need to raise the roof and make it two stories, that the teacher's room in the schoolroom may be taken out to enlarge the school and give her a room upstairs with the girls. We had to turn away some girls from a distance last year as we did not have sleeping room for them. Then there are two more rooms to build a wash room for the girls, another bedroom downstairs, also a well to be dug. These are the present needs. We are praying for a home for old people who are very poor, and for whom nobody cares, that we may point them to the "Lamb of God who taketh away the sins of the world." It makes our hearts ache as we see the need and not to be able to stretch out a hand to help them. I am in need of a Bible woman, also a Colporteur to sell gospels and Bibles in the villages surrounding us, and in other places. "The fields are white already to the harvest," and the laborers are few. Pray also that money may come in for a man and his wife to return to China with me, as I am the only

foreign missionary at my station. I know of a man and his wife if only some one would support them. They are members of the Friends Church in Los Angeles. I feel they are truly called of God and are people who have been tested. The wife is the daughter of a Holiness preacher and has known how to trust the Lord in hard places. It seems to me there are more laborers ready to go than there are people who will send, and "hold the ropes." If the people of God do not rise up and thrust out the laborers into the field now that the doors are wide open in China, I fear the godless will circulate all kinds of literature. It is the greatest opportunity ever before the Church to evangelize China. Who will help send? Pray and send if you cannot go.

MRS. A. GALLOWAY.

Sister Galloway has her station inland where no other missionaries are working. There are a number of villages near her where no one is publishing the good tidings. Money invested in her work will be well spent.



MRS. ALICE GALLOWAY.

ARGENTINA

The article by Brother Ferguson, given below, shows the appalling dearth of workers in Argentina. Surely the "fields are white unto harvest" in this long-neglected republic. Who will *pray, give or go*. The opportunity, the responsibility, and the privilege are great and appealing.

"Say ye not there are yet four months and then cometh the harvest, behold I say unto you, Lift up your eyes and look on the fields for they are white already to the harvest."

Buenos Aires, with a population of over 1,000,000, has not a single mission of which we have knowledge, where the deeper truths of God's Word are given prominence. There are some forty places however where gospel services are held by workers of the different societies.

The railroad station "Once," from which you take the train if coming out to 9 de Julio, is situated beside the Plaza (Park) Once de Setiembre. Many electric cars from different parts of the city pass the station, and it is also to be connected with the wharf by a subway which is now being constructed.

Leaving Once, the line passes through several resident districts on out through suburban towns of varied sizes and importance, ranging in population from a few thousand up to as much as nineteen thousand.

Lujan, 42 miles out from Buenos Aires, has a population of about ten thousand. It is famous far and near as the Basilica that contains the patron saint of the Argentine is located there. Thousands of pilgrims visit this shrine every year. As far as we know, there is no mission work there. The next town of importance is Mercedes; population 25,000. Here the M. E. Church has some work and an orphanage. A rich Englishman some years ago gave them a valuable piece of property well located for their work. It is an important town as the Criminal Courts of the Western District of the Province of B. A. are located there.

Snipacha comes next, population seven thousand, eight hundred, with no gospel worker. A line runs off from this place through Lincoln and on across the Republic.

Chilcoy, population about 30,000, is an important place. For some years the M. E. Church has had work here, in charge of native pastors most of the time.

Bragado, population about 15,000. M. E. Church has had work there for several years also in charge native pastor.

From Bragado there is a line which branches off to Lincoln, population 10,000. No gospel worker there. Only about 3½ hour's ride from "9 de Julio." Lincoln is an important center, it is situated 300 kilometers from Buenos Aires. Between Lincoln and Bragado, 1 hour and five minutes ride from Lincoln, is Los Toldos, population 5,000, no gospel work. Other growing towns are within easy reach.

From Olascoaga, the next station on the main line after leaving Bragado, there is another division which passes through the partido of "9 de Julio." On this line there are several towns ranging from 2,000 to 4,000 inhabitants and as far as we know there is no work on that line. Limote, Téjedor and America, with an aggregate population of 10,000, to say nothing of the 3,000 or more at the smaller stations in between. These three towns are not more than one hour's ride from one another. Although on a different branch from us here, these towns are only about four hours ride from "9 de Julio." Coming back to the main line the next important town is "9 de Julio," about 13,000 inhabitants. It will be two years the first of July since we came to 9 de Julio.

Passing on down the line twenty minutes out is French, 2,800 inhabitants; forty minutes further, Casarea, 9,000 inhabitants; one hour further, Pehmajo, 10,000 or more. Another hour's ride brings us to Trenque Languen, with a population of at least 12,000 and no gospel worker at any of these places. Nearly all of these towns have electric lights in the central part of the city. Most of them are supplied with water, which is pumped from deep wells into a tank reservoir. They are mostly growing towns situated in a rich agricultural district.

In any one of them there is enough that needs to be done, giving the Gospel as a witness, to keep two or three people busy, and then not reach all the people.

Do not imagine that because traveling facilities abound and you will not be cut off from civilization you will meet no difficulties. The enemy who has sway will not release his hold without a fight. Much waiting on God with a close walk of faith and obedience will be required. But He who has said "Go" has also said "All power is given unto me." "Lo I am with you."

Be assured that God has made no mistake in allowing every trial or test, it is needed to prepare you for others that will come later. Wait on Him to get the lesson and trust Him to show the way through.

Do not mistake the test for a closed door. If God moves on your heart by His Spirit, He will move by his providence in his time. It may be that by looking up you will recognize the man. (Josh. 5. 15-15). Don't fail to heed this bidding.

Yours in Him,

FRANK FERGUSON.

9 de Julio, F. C. O., Argentine, S. A.

CUBA

We are just in receipt of a letter from our mission station at Trinidad, saying that war is on in that section. It is a race war, and the people seem to be in great fear. Their mission service was broken up the night before on account of excitement on the outside. The missionaries write: "We are in great danger, pray for us." Let us not forget to pray for our representatives in this time of unrest. The letter below from Miss Gardner gives an insight into the blessed ministry of these servants of God. Let us not fail them.

Truly God is good to us. Even in our most difficult problems and in the moments of greatest suffering. He is faithful to cause us to triumph in Christ Jesus, because we are not looking at material unrealities, but at the unseen, real, permanent riches of God revealed in His Word to us by His Spirit

If I should answer the cry of the physical for rest, I should write and ask for a few months at home, but when I consider the complications here and the battle that is on and the discouragements to which our workers are exposed, and the need of the kind of work my Father has given me here, I feel like continuing. I am sure that Christ knows, and He cares, and He does comfort and strengthen and enable to endure as seeing Him who is invisible. He enables me to gird up the loins of my mind with His Truth so that I am enabled to go forward in His name. I believe and have the conviction that God is requiring me to step out on His promises more trustfully for a lengthening of our cords and a strengthening of our stakes here, that we may not give one inch to the enemy, but may advance on him, taking advance ground in Jesus' name, for "God is able."

Miss Alice Roberts and I have recently visited three large towns of perhaps from one to two thousand each, or perhaps more, and distributed several hundred portions of Scripture bearing the message of salvation through Jesus. None of these towns have services of any kind, not even Catholic, only when it is possible for some one from Trinidad to go out for a day or so. We held public service in homes in two of these towns and the people were eager to hear and to receive the books. Pray that God may raise up workers for these places. There are a number of towns without any religious services, and are given over to worldliness and sin. Our trips cost us \$20.00 for traveling expenses. I praised God for the privilege of going with the Bread of Life.

I feel like here saying a word in behalf of *Living Water*. It is truly refreshing to my spirit in a dry and thirsty land. I do thank God for its sound doctrine. Yours in Christ,
Trinidad, Cuba.

LEONA GARDNER.

INDIA.

Our India missionaries have furnished us some general information about conditions in India. We give it to our friends this issue, assured that hearts will be stirred to the needs of this land under the shadow of such superstition.

Two or three years ago, while preaching in a distant village, Miss Carpenter ran across a boy only about twelve years old afflicted with leprosy. She tried to persuade him to let her send him to a leper asylum where his bodily sufferings could be alleviated and he could learn the way of salvation, besides being where he would not constantly be contaminating others. He agreed to go but backed out.

A few weeks ago he came to Vasind and finding Miss Carpenter gone, he told Mr. Gregory what he had promised Miss Carpenter and said he was now willing to comply with his promise. Mr. Gregory at once made the necessary arrangements and sent him up to Nasik, where there is a leper asylum.

Mr. Coddling, the Indian helpers, and some of the older boys go to some village every night during the dark of the moon, taking the magic lantern and musical instruments, and show Bible pictures and explain them. This line of work has a number of advantages. The pictures attract and hold the crowd and help to impress the truth on their minds as they are very much like children in this respect; there is no limit to the gospel truths which may be given them in connection with these pictures and it is possible to push the work more vigorously during the hot season by this method than by day work, for there is a limit to how much an European can stand when the temperature in the sun is 140, and 106 or more in the shade. In the light of the moon, the work, of course, has to be carried on in the day time.

A man came to the bungalow at Vasind recently and said to Mr. Gregory, "I want to come into your religion." There is no doctrine in other religions of a "new birth," or "regeneration" or "change of heart," so the only way these people have of expressing their wish in this respect is to say, "I want to come into your religion."

Mr. Gregory asked him what he knew about our religion and on what his wish to take this step was based. He said: "Several years ago I heard your catechist, Vishvash, preach and I was convinced right then that what he preached was true and I was not willing to yield."

The Vishvash he referred to dropped dead on the Khardi station five years ago. Verily God's word does not return unto Him void, even if we do not live to see it with our own eyes.

How Satan mocks those who put their trust in him! Crowds are constantly going to Nasik, forty miles above our Khardi station, to seek spiritual help by bathing in the river there which is supposed to be holy, and worshipping at the numerous shrines along its bank. They not only remain in spiritual death but lay themselves liable to a most awful physical death. In almost every village between here and Nasik there are cases of cholera contracted in this way. There have been several deaths in Khardi, the victims dying in from 12 to 27 hours after being attacked, and suffering great agony until death comes. I started to say "relieves them," but even when they are suffering the excruciating pangs of cholera, what grounds have they for hope that death will bring relief?

IT TAKES TACT.

One morning early Miss Leonard and her workers started for a day's work in a group of villages about five miles from Parali. As the ox cart approached the largest village they overheard a man say, "Don't let them come here," and they knew they had struck one of the "hard places."

The headman of a village is supposed to afford hospitality to all comers and goers and our people sometimes take advantage of this custom where their presence does not seem too objection-

able to the people. But in this case Miss Leonard and her workers thought best to put their lunch, etc., in a brush arbor, under a mango tree just outside the village, which had been put up for the use of a government official who had spent a few days there recently.

Then Miss Leonard and those with her went to the Patil's (headman) house, but their reception was decidedly cool. Not appearing to notice this, Miss Leonard said, "May I sit down?" A reluctant consent was given. Then she asked if any one in the village was sick. He assured her there was no sickness in the village which statement, if true, could have been added to the list of modern miracles.

Miss Leonard began to talk to him about the high prices of grain on account of famine in adjoining districts, the ravages of plague, how she had just had it, and her plan for building a hospital so that the people in that section might have proper food, medicine and care and not die as they had been doing because of the lack of these things. Seeing the subject was not religion, he thawed out a little, and, pointing to her satchel, asked, "Have you any iteh medicine with you?"

She gave this to him, and the ice being broken, others came forward with various diseases and she had the privilege of giving medicine and preaching Christ for two hours to a stream of people in this village where she had been assured on her arrival that there was no sickness at all.

They then returned to the brush arbor to eat their midday meal and rest quietly for awhile during the heat of the day, while it was about 140 degrees in the sun.

After this they visited some of the smaller villages, but as this happened to be one of the numerous Hindu holidays, in one village some men were playing on some crude native instruments and the people showed no disposition to give her a hearing. So Miss Leonard sat down quietly and asked this "band" to play for her. Noticing that the drum they used would be a nice kind for one of the boys in our school to use in connection with their other instruments, she inquired the price and bargained to have one made, and then in turn succeeded in getting them to listen to her as she gave them the Gospel story.

In another village she scraped acquaintance by buying some onions and cocoanuts.

Thus, by being "all things to all men," the wall of dislike and distrust was broken down and the gospel preached to many people. Now will you join us in prayer that the "some" of 1 Cor. 9:22 may be saved?

THE WARLIS.

Some years ago, with the hope of arranging some time for work to be opened up among them, the late Dr. Wilson of Bombay visited the Warlis and had some conversation with them, part of which was as follows:

"After giving their own names, they were asked the names of their fathers, which were unknown to three persons.

"What are the names of your wives? We never mention the names of our wives.

"Did the Brahmans marry you? No, we are our own Brahmans. Our women marry us, by singing over a cup of spirits, the bridegroom drinking first, the bride second, and afterwards the whole company.

"Do any of you keep more wives than one? Re! Re! We can scarcely feed one; why should we think of more?

"When your wives disobey your commands, how do you treat them? We give them chastisement less or more. How could we manage them without striking them.

"Do you give any instructions to your children? Yes, we say to them, Don't be idle, Work in the fields, Cut sticks, Collect cow-dung, Sweep the house, Bring water, Tie up the cows.

"Don't you teach them to read or write? No Warlis can either read or write.

"Do you give them any instructions about God? Why should we speak about God to them?

"What God do you worship? We worship Waghia, the lord of tigers.

"Has he any form? He is a shapeless stone, smeared with red lead and ghi.

"How do you worship him? We give him chickens and goats, break cocoanuts on his head, and pour oil on him.

"What does your God give you? He preserves us from tigers, gives us good crops, and keeps disease from us.

"Who inflicts pain upon you? Waghia when we don't worship him. He seizes us by the throat like a cat, he sticks to our bodies.

"Do you ever scold Waghia? To be sure we do. We say, you fellow, we have given you a chicken, a goat, and yet you strike us! What more do you want?

"Where does the soul go after death? How can we answer that question?"

The missionary force then on the field saw the need and longed for work to be opened up among these people, but their number was not sufficient to man the work already opened up, so it was impossible for them to do this. But God, probably in answer to their earnest prayers, raised up the Pentecostal Mission to send missionaries to India.

As soon as our first missionaries arrived the older societies called attention to these neglected people, and now the first station has been built and work opened up among them, with bright prospects.

WORK AMONG THE LEPERS.

Our mission has no work, especially for lepers, but as they are scattered all about through our territory we have had the privilege of coming in contact and preaching to individuals afflicted with this awful disease on various occasions, and as a result at least two have been saved and two induced to go to a leper asylum which is run by a Missionary Society, especially for lepers and backed financially by the British Government.

The following taken from a report made by Rev. W. Powell, Superintendent of a leper asylum, might be of interest:—

"A curse is popularly associated with the affliction of leprosy. Being turned out of caste with loss of all property are added indignities in the case of the rich sufferer.

"Probably in no department of missionary effort is the essential contrast between Christianity and the creeds of the East more strikingly displayed than in their respective attitude to the leper. When, in 1846, the Punjab was taken over by the British, a distric officer assembled the head men of his villages, and closed his speech by saying: "Listen to my three new commandments:—

Thou shalt not burn thy widows.
Thou shalt not kill thy daughters.
Thou shalt not bury alive thy lepers!

"This barbarous practice had been universal under Indian rule—permitted in the superstitious belief that it insured the disease's not spreading to other members of the family. While positive barbarities of this kind are no longer permitted, the lot of the Hindu leper is one of unmitigated misery. Taught by his creed that his affliction is a curse from his gods; regarded as an unclean outcast by his kindred; disabled from self-support; the privileges of caste and family forfeited, no ingredient seems left out of his cup of sorrow and suffering. But as an inmate of a Christian asylum, these conditions are to an astonishing extent absolutely reversed. Here not only does shelter and sympathy await him, but he becomes a member of a new brotherhood, whose law is love; he tastes the joy of spiritual cleansing and eternal hope, and his bodily sufferings while not terminated, are largely alleviated. It is encouraging to note the results of three census enumerations in Indian lepers:—

Census of 1881.....	131,618
Census of 1891.....	114,239
Census of 1901.....	97,340

"The steady and gratifying decrease in the total may be compared with—as it is assuredly connected with—the marked increase in the numbers segregated in mission asylums and government institutions: 1887, number of inmates, 1,998; 1910, number of inmates, 6,835. That this advance is due to missionary effort, rather than Government action, is clear from the extent to which the work of the Mission to Lepers in India has developed during the period. In 1894 the society was supporting

in India eleven asylums, containing about 500 lepers. In 1911, the asylums number forty-two, and the lepers 3,788. To these must be added the twenty-one homes for the untainted children of leprosy parents in which about 500 boys and girls are being brought up to healthy and useful lives, and saved from adding to the terrible total of diseased outcasts."

SPECIAL NEED.

There are several girls in the India orphanage whose support has not been provided for. Twenty-five dollars will take care of them for a year.

We have received several contributions towards the sending out of the two missionaries mentioned in our last issue. We are still asking the Lord to lay it on the hearts of the people to help.

During the summer months our collections are always smaller than the other parts of the year. Therefore, we will need the prayers of our friends that the Lord will lay it on the hearts of the people to keep up the collections to the standard.

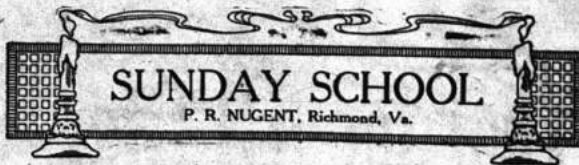
TREASURER'S REPORT FOR MAY.

Balance from last year.....	\$ 1.39
Previously contributed by Pentecostal Tabernacle congregation, Nashville, Tenn.....	\$2,519.95
This month's contributions.....	228.77
Total to date.....	2,748.72
Previously contributed by Pentecostal Tabernacle Sunday School.....	\$ 380.06
This month's contribution.....	49.46
Total to date.....	429.52
Previously contributed by other friends.....	\$2,928.44
This month's contribution.....	558.12
Total to date.....	3,486.56
Total collections.....	6,666.19
Disbursements previously reported.....	\$5,814.85
Disbursements this month.....	870.32
Total.....	6,685.17
Amount overpaid.....	18.98

For the first time this year we show a small deficit in our collections after all allowances have been paid. The summer months are always the time when our collections are least. It therefore behooves us to pray for the work more than any other season in the year.

OUR MISSIONARIES.

- MISS LEONA GARDNER, Trinidad, Cuba.
- MRS. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
- JUAN ENTRALGO, Trinidad, Cuba.
- MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
- MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
- C. G. ANDERSON, Zacapa, Guatemala, C. A.
- MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
- MR. AND MRS. HUGH GREGORY, Khardi District, Thana, India.
- MISS LIZZIE LEONARD, Khardi, District Thana, India.
- MISS EYA CARPENTER, on furlough Nashville, Tenn.
- MRS. BERTHA DAVIS, Khardi, District Thana, India.
- MISS BESSIE SEAY, Khardi, District Thana, India.
- MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
- MISS MATTIE LONG, Dhulia, West Khandesh, India.
- MRS. ALICE GALLOWAY, cor. 9th and Campus Ave., Upland, Cal.
- MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
- MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
- MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
- VICTOR W. KENNEDY, Apartado 52, Panama City, Rep. de Pan.



CHRIST'S WITNESS TO JOHN THE BAPTIST.

(Mat. 11:2-17).

LESSON FOR JUNE 16, 1912.

Golden Text: "Among them that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Lk. 7:28.

Vs. 2-6. 1. *John's question.*—Different opinions are held as to the cause of this question, that is, the state of John's mind and heart which prompted him to ask it. (1) John's imprisonment and Christ's not helping him made him discouraged and his faith began to waver. He began to doubt whether Jesus was really the Messiah or not. (2) When John heard of Christ's works—works of grace only, he became impatient at what seemed a slow way of coming into the kingdom and wished to stir Him up to take some open, aggressive step toward the kingdom. From this standpoint John did not question our Lord's office but His methods. It was as though John said: "Is this the course for the Messiah to pursue? It is not like Him. He should claim the kingdom and rule."

Whichever view we take, the presence of doubt in John's mind is clear. If a person allows his circumstances to make him doubt the character and office of Jesus that is unbelief; and if he gets impatient with the Lord because of His ways, that is also a form of unbelief, for faith always rests in the fact that God's ways are right, are perfect.

2. *Christ's reply.* It was a reminder—"Show John again." (4) His works were a proof of His being sent of God. They showed God's endorsement and God could not, of course, endorse false claims. And God's endorsement of Jesus was also a confirmation of John's own testimony. The reply was also a warning. To doubt God's character, or His ways, or both, is to be "offended (or stumble in)" Him. The way to walk in the Lord is to always trust Him. Walking by faith is one element of walking in the light (1 Jno. 1:7), and one who walks in the light does not stumble (Jno. 11:9). Hence the way to have the blessedness of not being "offended" (or stumbling) is to never doubt our Lord's revelation of Himself, His command, or promise.

Vs. 7-11. *John's character.* The people to whom Jesus spoke were evidently amongst those who had gone to hear John preach—apparently when he was near the river Jordan where reeds, it is said, still grow. Christ's three questions bring out a threefold testimony to John's character. 1. He was not a light, easily swayed man like the reeds on the river. This testimony would tend to prove that he had not been moved from believing that Jesus was really the Messiah. 2. He was not of those who belonged to earthly courts with their luxury, pride and selfish rule. 3. He was not merely a prophet but more—the immediate forerunner of "God manifest in the flesh" (Lk. 1:17).

V. 10 is a quotation from Mal. 3:1 with an important change. "My" and "me" of Malachi are changed to "thy" and "thee" here. This identifies Jehovah with Jesus, showing that Jehovah of the Old Testament is Jesus in the New. In v. 11 "greater" has reference to what is to come when Jesus reigns on earth. There will then be greater light, blessings, privileges than pertain in kingdoms ruled by men now. Hence those—even in the lower grades of that kingdom—will be greater than John in point of privilege, opportunity, etc. The kingdom age will be on a higher plane than this and, as John was not in that kingdom, he was less in position than those who are but little in that. His office brought him up to the kingdom but Israel rejected the King so the kingdom was put off and John died without entering it.

V. 12 is interpreted in opposite ways. 1. "Violence" is taken to mean the violence of opposition and persecution. 2. "Violence" applies to force of strong desire and purpose. It refers to the power attending John's ministry and the strong movement of people towards the kingdom as set forth in the preaching of one condition, at least, (repentance) on which the kingdom could be received. This urgent movement stopped by the general unbelief towards Christ. This latter view seems the true meaning though it was evidently true then and is now, that, on account of opposition of Satan and men, "only the violently resolute would press into it." (Scofield).

V. 14. Christ speaks of John as Elias (Greek form of Elijah) because he came in the spirit and power of Elijah. The word stands for the office as well as the man and is used here in the former sense. John held an Elijah office.

Vs. 16-19. Verse 17 is evidently a complaint. The pipers and mourners find fault with their hearers for not pleasing them. So the people complained and found fault with John because he did not indulge more in the ordinary enjoyments of life. And they found fault with Jesus because He did do these things. They complained of John because of abstinence and of Jesus because of His not abstaining. They were not in condition to be pleased by any method God adopted. They were not wisdom's children (that is, wise in the ways of God), and therefore did not justify (that is, endorse, commend, agree with) wisdom when they came in contact with it. When people now ridicule any way of God carried out through His servants they show their lack of wisdom.



Our camp-meeting will be held August 8-18, Rev. C. M. Dunaway, preacher; Hamp Sewell, song leader.

Yours in Him,
Cleveland, Miss. R. L. BEEVERS, Sec.

We are glad, after a long silence, to be able to report that God's blessings are resting upon us. We have had a very disagreeable winter, bad roads and the crowds were not large, but souls have been blessed and, in spite of the intense materialism the spiritual life of our people is rising. We need a great, heart-searching, sin-killing, soul-refreshing revival all over our land. We ask the prayers of *Living Water* readers for help, guidance, grace, and mighty victory.

Under the Blood,
E. C. SANDERS.

The "Beulah" Camp-meeting Committee met at Eldorado, Ill., May 20th, to arrange for the great camp-meeting that will be held at that place August 22 to Sept. 2, 1912. Preachers, Rev. B. Carradine and Miss Bertie Crow; Singer, Prof. Rineberger. All are invited to attend this great annual feast. Plenty of good shade and water; dining hall on the grounds. Campers will be provided for. Parties wanting tents will please notify the Secretary.

I. E. TURNER, Pres., Equality, Ill.
W. G. SHOWERS, Sec., Eldorado, Ill.

There will be an all-day meeting July 4th, at Bonnie camp-ground, at Bonnie, Illinois. T. H. Agnew of Waverly, Illinois, will preach. The people are invited to attend. Pray for this meeting.

The annual Bonnie Camp will be held August 16-26. The workers chosen are A. G. Proctor of Cartersville, A. L. Whitcomb of Iowa, and W. B. Yates of Kentucky. This is an old camp with large tabernacle, good water, good boarding hall, and fine grove. Come to this meeting prepared to stay through. Pray for these services.

T. S. BOSWELL, President.
R. L. HAYS, Secretary.

Living Water One Year for 50 Cts.

Read Our Club Offer Carefully

Living Water at 50 Cents in Clubs

Living Water is cheap at its regular price, one dollar a year, but to increase its subscription list we wish to push a campaign from now until June, 15, 1912. The object in publishing this paper is to do good; therefore in order to put it into several thousand new homes at once we will make the following offer:

We will send *Living Water* one year, to new subscribers, IN CLUBS OF FIVE OR MORE, for fifty cents to each.

Let Every Friend Go to Work at Once

Do not delay, but send us these clubs immediately.

As compensation to our friends who will get up the clubs we make the following offers:

1. Any one sending us a club of five new yearly subscriptions at fifty cents each, with cash, can have his own subscription renewed for one year for fifty cents additional, or \$3.00 total, or either one of the following books, in cloth binding: "By His Life," by M. F. Houston; "Provision for Holiness," by N. J. Holmes; "Only a Scotch Laddie," by Mrs. M. M. Anderson; "Recollections of Chas. G. Finney," by Miss Matson; "Christian Secret of a Happy Life," by Hannah W. Smith; all postpaid.
2. For ten new subscribers at fifty cents each we will renew your subscription one year free, or will send you postpaid, any three of the above-mentioned books, or will send you, postpaid, one of our

Self-Pronouncing Teacher's Bible

This Bible contains full Concordance and Maps, all the Helps to the study of same. It is bound in Egyptian Morocco, Flexible Back, Divinity Circuit, Round Corners, Red under Gold Edges. The regular price is \$2.50. If you need a Bible, or if you wish to make a present of one to some of your family or friends, now is the time to get one. If you desire Thumb Index add 25 cents.

3. For a club of fifteen new yearly subscribers with the \$7.50, we will send you, postpaid, a set of Seiss' lectures on the Apocalypse, three volumes. This work is said to be one of the finest expositions on Revelation; or all six of the books offered in No. 1; or one of our \$3.50 Teachers' Self-Pronouncing Bibles, large type edition.
4. For a club of twenty new subscribers, with the \$10.00 accompanying the order, we will send postpaid one beautiful, large print Teachers' Bible, with the words of Christ in red letters; or will extend your subscription free one year and give you the six books in offer No. 1.
5. For a club of twenty-five new yearly subscribers, with the cash, we will send you, postpaid, the six books mentioned in offer No. 1, and a set of Seiss' lectures, or we will send you one of our workers India Paper Bibles. This Bible is Persian Levant leather-lined, silk-sewed, fine India paper, self-pronouncing, large long primer type, with concordance and maps and references, only 15-16 of an inch thick, size 6x8½, weight 24 ounces; regular price \$8.00.

This Offer is Extended to June 15, 1912

This does not include renewals. Each club must contain at least five new subscribers, and must be invariably accompanied by cash. Subscriptions to Canada or foreign countries add 50c for each subscription for extra postage.

Go to work at once. The time is short. Help us, friends, to put *Living Water* into thousands of new homes at once. Samples sent upon application.

N. B.—Be sure to write name and postoffices plainly. Also be careful to see that you are accepting the proposition just as offered. ADDRESS

NASHVILLE,

LIVING WATER

TENNESSEE